

Prabuddha Bharata

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प्राप्य वरासिबोधत ।

Katha Upa. I. iii. 4

Arise! Awake! And stop not till the Goal is reached.

—Swami Vivekananda.

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CONVERSATIONS AND DIALOGUES OF SWAMI VIVEKANANDA.

(RECORDED BY A DISCIPLE.)

PART II.—XII.

[Place—Belur Math. Year—1901.

Subjects—*The infusion of Shakti (holy spirit) in Swamiji by Sri Ramakrishna.—About Eastern Bengal.—The acceptance of hospitality at Nag Mahasaya's place.—The necessity for the observance of outward religious forms and disciplines.—The vision of the Atman on the renunciation of lust and wealth.*]

Swamiji has returned from Eastern Bengal a few days back. His body is ill, and the feet have swollen. Coming to the Math the disciple went upstairs and prostrated at Swamiji's feet. In spite of his being out of health, Swamiji wore a smiling face and affectionate look, which charmed the soul of all and dispelled all their troubles.

Disciple.— Swamiji, how are you?

Swamiji.— What shall I speak of my health? The body is getting unfitted for work day to day. I had taken a body in Bengal and some disease or other is affecting it. The physique of this country is not good at all. If you want to do some

streneous work, it cannot bear the strain. But the few days that the body lives, I will work for you. I shall die working.

Disciple.— If you give up work and activities for sometime and take a little rest, then your body will get cured. If your body lives, it will be for the good of the world.

Swamiji.— Am I able to sit quiet, my son? Two or three days before Sri Ramakrishna gave up the body, She whom he used to call "Kali" has entered this body. It is that "Kali" who takes me here and there and sends me to work, does not.

let me remain quiet, does not allow me to look to my comforts.

Disciple.— Are you speaking metaphorically about the infusion of Shakti in you?

Swamiji.— No, dear; two or three days before his body fell he called me to himself one day and seating me before him, looked steadfastly at me and fell into Samadhi. Then I really felt that a subtle force like an electric shock was entering my body. In a little while I also lost my outward consciousness and sat motionless; how long I stayed in that condition I did not know; when consciousness returned I found him shedding tears. Questioning him he told me affectionately, "To-day, giving you my all I have become a beggar. With this power, doing many works for the world's good you will return home." I feel that that power sends me to this work or that. This body is not for sitting quiet.

Hearing these words with speechless wonder the disciple thought—who knows how will common people take these words? Thereupon, raising a different topic, he said, "Sir, how did you like our country of Eastern Bengal?"

Swamiji.— The country is not bad; in the fields, I saw a plentiful crop had grown. The climate also is good. The scenery of the mountainous regions is very beautiful. The beauty of Brahmaputra valley is incomparable. The people of that country are more well-built and active than these parts. It may be due to their taking fish and meat. What they do, they do with great persistence. They use a good quantity of oil and ghee in their food, which is not good, because taking too much of oily and fatty food produces fat in the body.

Disciple.— How did you find their religious consciousness?

Swamiji.— About religious ideas I noticed the people are very conservative, and many have turned into fanatics in trying to be liberal in religion. One day a young man came to me in the house of Mohini Babu of Dacca and showing me a photograph asked me, "Sir tell me who is he? Is he an Avatara?" I told him many times with gentle words to desist from asking me saying, "What do I know of him?" When even after my telling him three or four times, the boy did not cease from his persistent questioning, I was constrained to say at last, "My boy, take a little nutritious food from now and then your brain will develop. Without nourishing food I see your brain has become dried up." Hearing these words, the young man may have been very displeased. But what shall I do? Unless I speak a few strong words to youths like him, they will turn into cranks in running after fads.

Disciple.— In our country of East Bengal there has now arisen a great many Avataras, incarnations of God.

Swamiji.— People can call their Guru an Avatara; they can look upon him and regard him in however high a light they choose. But incarnations of God do not arise anywhere in any and every time. In the town of Dacca, I heard three Avataras have arisen.

Disciple.— How did you find the women of the country?

Swamiji.— They are very nearly the same in all parts. I found Vaishnavism very strong. I thought the wife of H— to be very intelligent. With great care she used to prepare food and send to me.

Disciple.— I hear you had been to Nag Mahasaya's place.

Swamiji.— Yes, going such a distance shall I not visit the holy birthplace of

such a Mahapurusha (great soul)? His wife fed me with many delicacies prepared by her own hand. The house is a beautiful spot like a peace retreat. There I took a swimming bath in a village pond. After that I had such a stretch of sound sleep that I woke at half past two in the day. Among the few days in my life that I had sound sleep, the sleep in Nag Mahasaya's house was one. Rising from sleep I had a plentiful repast. Nag Mahasaya's wife presented me a cloth which I tied round my head as a turban and started for Dacca. I found that the photograph of Nag Mahasaya was worshipped there. The place of his Samadhi ought to be well kept. Now it is not as it should be.

Disciple.— The people of that country have not been able to appreciate Nag Mahasaya.

Swamiji.— Can ordinary people appreciate him? Those who have had his company are blessed.

Disciple.— What did you see at Kamakhya?

Swamiji.— The Shillong hills are very beautiful. I met the Chief Commissioner of Assam, Sir Henry Cotton there. He asked me, "Swamiji, after travelling Europe and America what have you come to see in these distant hills?" Such a good and kind-hearted man like Sri Henry Cotton is rarely found. Hearing of my illness, he sent the Civil Surgeon and made enquiries about me mornings and evenings. I could not do much lecturing there because my health was very bad. On the way, Nitay served and looked after me very well.

Disciple.— What did you find the religious ideas of that part to be?

Swamiji.— The Tantras are prevalent in the country. I heard of one "Hankar" Deva who is worshipped there as an

Avatara. I heard his sect is very widespread. I could not ascertain if "Hankar" deva represent but another form of the name of Sankaracharya. They are monks.—perhaps Tantrik Sannyasins. Or perhaps a particular sect of Sankaracharya.

Then the disciple said, "The people of that country have not been able to appreciate you as in the case of Nag Mahasaya."

Swamiji.— Whether they appreciate me or not, the people there are more active and energetic than those of these parts. In time it will manifest more. The style and manners which are now called refinement and civilised ways have not yet thoroughly entered those parts. By and by it will. In all times, etiquette and manners spread to the countryside from the capital. The country where a great soul like Nag Mahasaya is born is blessed and has a hopeful future. By the light of his personality, Eastern Bengal is irradiant.

Disciple.— But Sir, ordinary people did not know him as a great soul. He lived hid in great obscurity.

Swamiji.— In that country, they used to make much fuss about my food and eating. "Why will you eat that food? Why eat from the hands of such and such persons?"—these were the questions I was plied with. To which I had to reply—I am a Sannyasin and a mendicant friar, what need have I to observe so much outward forms? Your Scriptures say—"चरेन्माधुर्करीवृत्तिमपि म्लेच्छकुलादपि"—"one should wander about living on *madhukari* even from the house of the outcaste"; but of course external forms are necessary in the beginning for the inner realisation of religion, in order to make the truth of the Scriptures practical in one's life. Have you heard of the story of wringing out the calendar for water narrated by Sri Rama-

krishna. Outward forms and observances are for the manifestation of the inner Shakti. The object of all Shastras is so that the inner power may awake and man can understand and realise his Real nature. The means are of the nature of ordinances and prohibitions of acts. If you lose sight of the ideal and quarrel only with the means, what will it avail? In every country I find the fight is going on with the means. People have no eye on the ideal. Sri Ramakrishna came to show the truth of this. Realisation of the Truth is the essential thing. If you bathe in the Ganges for a thousand years, and live on vegetable food and if that does not help towards the manifestation of the Self within, then know it is all of no use. On the other hand, if anyone can realise the Atman, without the observance of outward forms, then his non-observance is the best means. But even after the realisation of the Atman, one should observe a few outward forms and regulations for setting an example to the people. The whole truth is to make the mind steadfast and one-pointed. If the mind is steadfast in one subject there is the concentration of its powers, its other modifications die out and there is a uniform flow in one direction. Many become preoccupied with the net of outward forms and observances, and fail to direct their mind to thoughts of the Atman. If you remain day and night within the narrow circle of ordinances and prohibitions, how will there be any expansion of the Soul? The more one has advanced in the realisation of the Atman, the less is he dependant on the observance of forms. Sankaracharya has said, "He who is wandering about with his mind raised above the play of the *gunas*, where is there any ordinance or prohibition for

him?" Therefore the essential truth is—Realisation. Know that to be the goal. Each distinct creed is but a way to the Truth. "How much self-abnegation and renunciation has one attained?"—is the test of progress. Where you will find the attraction for lust and wealth very much diminished, to whatever creed he may belong, know his inner spirit is awakening. The door of self-realisation has opened for him. On the contrary if you observe a thousand outward rules, repeat a thousand Slokas, still if it has not brought the spirit of renunciation in you, know your life to be in vain. Be earnest for this realisation and set yourself to it. You have read many a scripture. What has it availed you ultimately? Some thinking of money have become millionaires, whereas you have become a *pandit* by thinking of scriptures. Both are bondages. By attaining the Supreme Knowledge go beyond *vidya* and *avidya*, relative knowledge and ignorance.

Disciple.— Sir, through your grace I can intellectually understand everything but through the operation of past Karma cannot assimilate these teachings.

Swamiji.— Throw aside Karma. If it is a truth that by your past acts you have got this body then by good works nullifying the effects of evil works, why shall you not be a Jivan-mukta in this body? Know that freedom or self-knowledge is within your control. In real knowledge, there is no touch of the effects of work. Those who work after being a Jivan-mukta do so for the good of others. They do not look towards the good results of works. No seed of desire finds a place in their mind. Know it is practically impossible to do real work for the good of the world from the householder's position. In the whole of Hindu Shastras there is the

single instance of Janaka as to that. But you producing children year after year, want to pose as Janaka in every home.

Disciple.— You bless me that self-realisation may be attained in this life.

Swamiji.— What fear? If there is one-pointedness of mind, I tell you for a certainty, you will attain it in this life. But manly endeavour is wanted. What is this manly endeavour, do you know? I shall certainly attain self-knowledge. Whatever obstacle will come to it, I shall certainly overcome it—such a firm determination. Mother, father, friends, brothers, wife, son, whether they live or die, this body whether it falls or remains, I shall never turn back till I attain to the vision of the Atman; such rising superior to circumstances and endeavour to advance towards one's goal is termed manly endeavour. Otherwise your manliness is

like the manliness of beasts and birds. Man has got the human body so as to realise self-knowledge. If you follow the way of everybody in the world and float with the general current, where is your manliness? Every body is under the grasp of Death. You have come to conquer it. Advance like a hero. Don't cast a glance at anything. For how many days is this body, its happiness or misery? If you have got the human body, then rouse the Atman within and say I have reached the state of fearlessness. Say—I am that Atman in which my lower ego has become submerged for ever. Be established in this idea; and then so long as the body endures, speak to people about this fearless and strength-giving message, "Thou art That." "Arise, awake, getting the wise ones, learn from them." If you can attain this, then shall I know you to be really a resolute and tenacious man of East Bengal.

OCCASIONAL NOTES.

THE spiritual consciousness is built up on the very finest instincts in human nature. It involves a constant refinement of experience and choice of experience. It represents a tutored will, and the development of the discriminative faculty.

To be truly human is to be truly spiritual. Whatever the standing-ground of custom, of heredity a man finds himself, from the position in which he now stands he can move onwards towards the goal through the constant refinement of faculty. There is no exclusiveness in the spiritual consciousness. It embraces all walks of life and welcomes sincerity of intent and integrity of action wherever these are to be found.

Life might be properly explained as an aggregate of problems the solution of which is the destiny to which individual is brought by the law of cause and effect. In the manner with which the individual approaches the problems will the formation of his character and the worth of his experience be determined. To the earnest-minded seeker for the reality that is, in the course of experience, one veil after another is rent aside. Truth dawns more and more upon the individual horizon. There may be suffering and defeat entailed, but whatsoever is valuable in human experience has always been the result of struggle and suffering.

The success of a movement is not in

the number of its institutions, but in the quality of its men. If a movement has character nothing can stand against it; it must succeed. That is why in India the idea of the church is relatively absent while that of the Guru predominates. It is the idea of personality and personal character that determines the Asiatic point of view. Principles are seen through the perspective of great personalities and their abstract nature is thereby concretely embodied. Therefore if the principles of any movement are to take root in the human heart it can only be through the moral worth of the Guru and his disciples that represent such bodies. One's duty lies plainly in the line of character, if he belongs to any movement. The movement can succeed only through successful efforts in the formation of character.

History attests to the fact that a move-

ment, however highly organised it may be, that has not character must fail. Moral inconsistency is the loop-hole through which the spirit of disintegration enters. Where there is no solid foundation, the whole super-structure must fall. From the misfortune of others we may well take and examine our own condition. Shall the flow of time find us perished with the outflowing tide or shall we have so strengthened ourselves as to meet with all adversity? Our hearts must answer the query. Sincerity in self-analysis is needed, above all. And in the movement there should be no self-conceit or unworthy ambition. Personal interest must be forgotten altogether. Then, even should adversity befall us, each shall stand securely on the firm ground of a righteous moral satisfaction which knows that the Light again must shine, though the clouds be darkest at the given moment.

BENEATH THE SURFACE.

IT was Swami Vivekananda's keen desire that the Prabuddha Bharata should endeavour to express all that is best and noblest in the ideal of awakened India. His vision of the Past assured him of the Future, and he was blessed and consoled by his assurance. His instinct informed him that the soul of his own beloved people would, sooner or later, saturate the spiritual world with its philosophic and religious aspirations. One would be presumptuous in the extreme should one dare to assert that all the sons of Ind were equally interested in, and alive to, the virile potentialities embedded in Vedantic lore. The great mass of mankind everywhere evince, at any rate on the surface,

desire for some material movement or some immediate extension of ease and comfort. The significance of the real life, the spiritual being, is, seemingly, submerged in the majority of minds. Much conversation may occur; many discussions may take place; controversy, eager and of great apparent interest, may run its course through generation after generation. Meanwhile, for the most part, humanity finds itself immersed in an everyday routine of duties and pleasures, apparently neither dreaming nor thinking—merely talking may be—of higher, deeper, wider things.

Amidst all this we must reflect and act upon that solemn injunction which bids

us "Judge not, for with what judgment ye measure out, the same shall be measured unto you." Few among men can read the hearts of others. Beneath a careless-seeming manner a good and gracious will may be striving towards the light. Underlying an outward show of devotion to business, the "man of affairs" may own a soul that dreams of divinity and holds gold of little worth.

London glories, with right and reason, in its long-abiding corporation. London lives, and loves to live, guided by a Lord Mayor of magnificent renown, by aldermen and councillors eminent in the commercial world, heads of Mighty Mercantile "houses." The official costumes of these magnates are resplendent. The equipages of the Lord Mayor and his sheriffs are brilliant with gold and lacquer and are hailed on their way by admiring crowds. These things represent, in old established fashion, the greatness of the greatest city of modern time. They are to-day, and have been from century to century, the ostensible insignia of power and wealth. Regarding them, "the man in the street" might be pardoned for supposing that these officials with their costumes and carriages could be none other than money-makers, money-savers, money-operators. Broadly, perhaps, he would be accurate in his supposition. The coffers of the Lord Mayor and the Corporation are weighty with valuable contents and the various "Companies" of the City have large means at their disposal. Our "man in the street," on second thoughts, revises his earliest impression. He reflects that the Mansion House—the residence of the Lord Mayor, London's Chief Magistrate—is a continuing channel of charity. Homes for aged or impoverished traders, schools for children orphaned or

penniless, institutions for educational and formative purposes, are supported without stint. Are the people of another nation suffering through famine, flood or draught, through pestilence or any other ill?—the Mansion House forthwith institutes a fund for that people's relief and no difference of tongue or creed is permitted to act as a deterrent. This readiness to save the suffering is part and parcel of the life of the Corporation of London. It is obvious to the world at large. It is recorded, year by year, in the annals of time. Magnificence and munificence walk hand in hand in the procession of pageantry of which Londoners are, as we venture to affirm, righteously proud.

Beneath this there exists another phase which the "man in the street" may, should he be unseeing or unwise, miss altogether. One illustration will serve our present purpose. A member of the Corporation, a Councillor of high repute for his successful business aptitude and grasp of financial affairs had another, and generally unsuspected, side to his character. He was profoundly interested in the idea and ideal of Unity, and his chief desire was to break down the barriers of disunion. With this intention he was bent upon arranging a conference at which he hoped to secure the attendance and co-operation of clergymen of various denominations. He was also inviting gentlemen from inside and outside of churches and congregations, so that thoughtful souls who sought The One might express themselves dispassionately in each other's presence and be strengthened by the knowledge that all were aiming at the same goal. Such gatherings he had successfully engineered in former years but, on this occasion, he desired to attain a

fuller meeting, a more definite and decided pronouncement from the lips of men of mark. Day and hour were settled upon. Certain speakers who had won renown and confidence had agreed to attend. The printers had sent our friend a preliminary draft of the proceedings and, in order to obtain quiet and some amount of privacy while considering and revising this programme, he decided to take luncheon—his only opportunity of avoiding business during the day—at one of the smaller restaurants in the City. Customarily he ate his light mid-day meal at a club wherein his brother-merchants were wont to congregate. At the restaurant, however, he was doomed, it seemed, to disappointment for, no sooner had he seated himself, ordered his food and withdrawn the draft from his pocket-book, than a man for whom he had long cherished a great aversion, took a seat opposite him at the same narrow table. The aversion was evidently mutual. The coolest greeting occurred between them; merely a somewhat discourteous phrase which might have meant "Howd' ye do?" falling from each tongue. Our friend proceeding with his revision as best he might under the disconcerting circumstances, was surprised to a degree by a sudden remark made by his neighbour; "Can't help seeing what you 've got there. Are you interested in that sort of thing? You might let me look a bit closer at that paper of yours!" Indignation sprang up briskly in our friend's breast. "What can this person mean?" he asked himself, "Here is a man who has always appeared to me as a money-maker merely; a man with no grip on life but the grip of gold; a man steeped from head to toe in mammon-worship. I have never heard of him as attached to any church, any relig-

ious association. I will not let him look at my programme." Yet curiosity and courtesy prevailed. The suspected money-maker took and perused the little document. After a moment's consideration he made a singular appeal. "I'd like to attend this meeting of yours," he said, adding with emphasis, "Let me be your chairman!" A little conversation ensued, during which heart opened itself to heart. Each man discovered that, during many years, he had thought wrongly of the other. The Conference, guided by the new chairman, proved a huge success; the chairman speaking splendidly and revealing a most ardent longing for discovering the good in all creeds and indeed, in men presumably outside all creeds.

This occurrence, like many more, is pregnant with interest, since it serves to show how British folk cherish habitual reticence regarding the more serious phases of their thoughts and lives. It serves also as an object-lesson relative to too-rapid and too-sweeping summing-up of character. As our good friend, organiser of the conference referred to, subsequently asserted, "It is well, you see, to have some real and practical knowledge of a man before you dare to condemn him."

So for us, always, it is imperative that we refrain from any judgment, whether national or individual, which may be biased by prejudice or influenced by ill-informed and subtle antagonism. Beneath every form of encrustation, every unpromising attitude, there dwells the Eternal.

A psalmist of ancient Israel sang, "If I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall Thy hand lead me and Thy right hand shall hold me. If I say surely the darkness shall cover me; even the night shall be light about me. Yea, the

darkness and the light are both alike to Thee. Whither shall I go from Thy spirit? If I ascend up into heaven, Thou art there; if I make my bed in hell, behold Thou art there."

In another but most beautiful way Sri Ramakrishna proclaimed the position:—"Just as nature is unity in variety, an infinite variation in the phenomenal, and behind all these variations the Infinite, the Unchangeable, the Absolute, so it is with every man . . . in and through them all runs this eternal harmony."

Recognising, realising this, we comprehend the futility of premature judgment. We discern, below all superficialities, the close connection between man and God. We trust that in His own appointed time He will make Himself manifest even to

the lowliest of His sons. The gospel of the Vedanta may not, as yet, resound sonorously from the pulpits and platforms of the world; but, nevertheless, those among us who have ears to hear, can distinguish the notes of that gospel blending with the voices of the preachers of to-day. The spirit of Vivekananda-Ramakrishna is rejoicing in the fact that dogmatism is dying down and the religious aspirant on The Way is less and less hampered by hindrances which encompassed his forefathers. The Vedantic Lion has not roared in vain. From India and through India the West is accepting The Master's View: "One Infinite Religion existed all through eternity and will ever exist, and this Religion is expressing itself in various countries in various ways."

ERIC HAMMOND.

DIVINE INCARNATIONS.

(Continued from Vol. XV. P. 94.—VI.)

THE duty of every great monarch is to show his power, otherwise the neighbouring kings will swallow him up; so Prahlada had to go to subdue all the neighbouring princes and potentates, until like his father he had finally conquered the three worlds.

Prahlada was noted for his impartiality. He had a son called Virochana, and once a quarrel arose between him and a poor Brahmin boy. Virochana said that those who are physically strong are the best men, for when a man is weak everyone can trample on him; hence the Kshatriya is far superior to the Brahmin. The Brahmin, however replied: "No, it cannot be so, for what is this physical strength? Man's real strength lies in the realisation of his infinite nature. Physical strength is temporary and may be destroyed at any moment." Virochana said; "See you

are a poor boy. You have to come to my father to beg food. While I am the son of a king. Look how finely I am dressed. Wherever I go, hundreds of soldiers follow me. I never walk, I have the most beautiful horses to ride. Just see how great is my condition; do you think that it is less than you?" The Brahmin boy said: "Come let us go and ask your father." So they went and asked Prahlada: "Which is greater, the condition of the Kshatriya or that of the Brahmin?" Then Prahlada said: "You have committed a great blunder, my son, in insulting this boy. You must beg his pardon. The Brahmin is a knower of his infinite nature, therefore he is the real ruler and we are only his servants. He does not care for chariots and all such luxuries, because he knows the hollowness of these. You are a mustached baby. You can

not walk, you are proud of your fine clothes, you always wish to be flattered, while this Brahmin is calm and quiet whether people insult or praise him. The true Brahmin represents the highest ideal and hence we must all honour him. Therefore prostrate before him and ask his pardon for your blunder."

So we see that Prahlada was really a great soul. He was not only very impartial, but he knew how to respect the rights of others. Although he was actually the ruler of the whole universe, he never disturbed Indra. He lived at peace with both gods and men. Everything flourished in his kingdom and peace and happiness reigned everywhere. Then Prahlada passed away and Virochana ascended the throne. He ruled something in the same manner as his father, but he was not a very great warrior and so he gradually lost control over the gods. He reigned a number of years and died, leaving behind him a son named Vali. He was as strong as his grandfather. While Virochana ruled, the gods had gradually regained their independence, but Vali wanted to reconquer them and make them again his vassals. He once more gained ascendancy over the three worlds and even drove Indra out of his heaven. Vali thought, "Indra has no right to heaven since my grandfather had it. It is the best place, why should we not go there and live? It really belongs to us." So he drove all the gods out of heaven and seated himself on Indra's throne.

Thus he became the most powerful being in the three worlds and he thought that no one could be higher than he, so he ordered that all sacrifices should be made to him. Then he himself wanted to perform a great sacrifice, and when it was announced Brahmins began to flock from all directions. Indra seeing this appealed to the Supreme Lord Vishnu to give him back his kingdom. Now Aditi had been making penances for many years to get God as son and Vishnu at last said that he would come to

him. So he was born as a child, but as a dwarf, very beautiful to look at, but very small.

In the meantime Vali was preparing for his sacrifice. He said, "Everything belongs to me, so I will give to everyone whatever he may ask." Thousands and thousands of people therefore were flocking to his capital and everyone came away satisfied with what he had received. Now this little dwarf whose name was Upendra—which means the younger brother of Indra, had just been invested with his holy thread and when he saw that thousands and thousands were flocking to Vali, he said that he too wanted to go and get something for his father, something for his mother and something for himself. He asked some Brahmins to take him, but no one was willing because they thought that he was such a little boy he could not walk fast; therefore they refused, but he followed just the same. Then they found that although he was behind, yet they always saw him before them, and they thought, "This little boy must be a very remarkable little boy." When they reached Vali's court, he went in with the rest; and when Vali and his wife saw him, he was so sweet to look at, with such charming manners, that they began to love him. Vali at once called him and asked, "What can I do for you? Ask anything you like." The little dwarf replied, "I do not want very much—only as much land as I can cover with my three footsteps." Then Vali said: "This is such a foolish little boy. I can give him a whole empire and he asks for only this little bit of land. Has he no guardian with him to ask some bigger thing?" But the dwarf insisted, "I will not take any more." So Vali said, "I will give it to you."

Now Vali's Guru, Sukracharya, looking at Upendra, thought, "This infinitely charming being cannot be a created mortal," so he went into meditation and found that he was God Himself. Then he came to Vali and warned him, saying: "Be careful. This is no ordi-

nary person. He will strip you of your whole kingdom. Do not offer to give him anything." But Vali answered: "What can I do? I have promised and I must keep my word." Still Sukracharya insisted: "Why do you promise? Am I not your Guru? Why do you not obey me?" "Yes, master," Vali replied, "You are my Guru and from you have I learned always to keep my promise."

It was customary in those days when anything was given, to pour water and say: "I gave this to you," as if the water represented the thing given and when the water was poured, there the gift was definitely made and the ceremony was finished. But Sukracharya had a great love for his disciple and he could not bear to have him ruin himself. So he thought: "If I can only keep him from pouring water, then the gift will not be binding." Assuming a minute form, he entered the spout of the pitcher and when Vali tried to pour the water, nothing came. "Perhaps there is something there," Upendra said, and he took a stick and thrusting into the spout, he put out one of Sukracharya's eyes. Feeling the pain, Sukracharya had to come out. Then he said to Vali: "You have made me lose my eye; now you will lose everything. Wait and see." At once, the water flowed and Vali said: "I give you three foot-spans of land." At the moment the little dwarf, who was the smallest of the smallest, became the largest of the largest. With one foot he covered the nether world, with the other this world, and then there was nothing left to cover with the third foot span. Vali was overwhelmed, but his wife said: "You are the luckiest of men. Give your head." So Vali bowed his head, Upendra placed his foot on it and he became the property of the Lord.

This is the idea that every man tries to realise,—that he is the property of God. You are now thinking that you are the property of your wife, of your children, of your parents, yet when you repeat "*Twameva mata-cha pita twameva*"—which means, "Thou art my

mother, thou art my father," you recognise that God is your real father and your real mother. Now I have been telling you that real means eternal, therefore God is your eternal father, your eternal mother; so that instead of belonging to these earthly relations you actually belong to God. He is your eternal companion, your eternal relation.

Vali realised this, the highest wisdom, which everyone is trying to realise. Even Indra had not this realisation, for he still had a desire to rule which meant that he still possessed egotism, while Vali lost all egotism and surrendered himself wholly to the Lord.

What can we learn from all this? You see Vali was not at all introspective. People who desire many things in the outside world can never be introspective. So like an ordinary man Vali was looking upon this dwarf as an ordinary man; but not so Sukracharya. He had the habit of going within himself, so he was able to perceive that although this dwarf was the smallest of the smallest, he was also the largest of the largest.

God's ways are always mysterious. See how He took away Vali's kingdom without shedding a drop of blood. But Vali was not an ordinary king. He was absolutely truthful. He could easily have refused to fulfil his word to the dwarf; but he had promised, so he would not draw back. By his truthfulness, however, he gained infinitely more than he lost, for he gained the boon of living in the eternal companionship of God. By losing his temporal wealth he got eternal wealth. Was he really then a loser? By losing the trash of this outside creation, he got the real wealth, a wealth that is perennial, whose possession will bring all happiness. Do you know the actual meaning of the word "wealth"? It means weal and weal means happiness. And what can bring greater happiness than this, to have the Lord of the whole universe as an eternal companion? Indra got back creation, but Vali got the Creator.

Thus we learn one grand lesson from

this: We must stick to truth. Through his truthfulness Vali earned this greatest blessing, the eternal companionship of God. Our Master Sri Ramakrishna used to teach us that there was no greater austerity than this, to practise truth; and if we but practice truth, we also shall get the Lord of the whole universe as our eternal companion.

SWAMI RAMAKRISHNANANDA.

EPISTLES OF
SWAMI VIVEKANANDA.

(Translated from Bengali.)

CLVI.

Jan., 1896.

Your idea of the paper is very good indeed. Apply yourself to it heart and soul. * * Never mind for money. * * There are many to preach Christianity and Mahomedanism—you just go through the preaching of your own country's religion. But then if you can get hold of a Mahomedan who is versed in Arabic, and have old Arabic books translated, it will be a good plan. There is much of Indian History in the Persian language. If you can have them translated bit by bit, it will be a good regular item. We want quite a number of writers, then there is the difficult task of getting subscribers. The way out is this: You lead a wandering life. Wherever you find Bengali language spoken, thrust the paper on whomsoever you can lay your hands on. Enlist them by vehemence!—they would always turn tail the moment they have to spend something. Never mind anything! Push it on! Begin to contribute articles, all of you who can. It won't do merely to sit idle. You have done a heroic deed! Bravo! Those who falter and vacillate will lag behind and you will jump straight on to the top of all! Those

that are working for their own salvation will neither have their own nor that of others. Let the commotion that you make be such as to rebound to the world's end. There are people who are ready to pick holes in everything, but when it comes to the question of work, not a scent of them can be had! To work!—as far as in you lies! Then I shall go to India and move the whole country. What fear! "Even a snake loses its venom if it is insisted that it has none." These people will go on the negative track till they are actually reduced to nothing! * *

G— has done right heroic work! Well done! K— has joined him in work—thrice well done!! Let one go to Madras, and another to Bombay, let the work shake in its hinges! O the grief! If I could get two or three like me, I could have left the world convulsed. As it is, I have to proceed gently. Move the world to its foundations! Send one to China, another to Japan! What will the poor householders do, with their little bits of life? It is for the Sannyasins, Shiva's demons, to rend the skies with their shouts of "हर हर शम्भो"।

Yours affectionately,

Vivekananda.

CLVII.

C/o E. T. Sturdy Esq.,
High View, Caversham,
Reading, England.
1896

Can anything be done unless everybody exerts himself to his utmost? उद्योगिनं पुरुषसिद्ध-
युवैति लक्ष्मीः &c.—"It is the man of action, the lion-heart that the Goddess of wealth resorts to. No need of looking behind, FORWARD! We want infinite energy, infinite zeal, infinite courage and infinite patience, then only will great things be achieved.

Yours affectionately,

Vivekananda.

CLVIII.

228 W. 39,
New York,
The 24th Jan. 1896.

Dear —

I am very sorry to hear that your health is not yet all right. Can you go to a very cold climate, where there is plenty of snow-fall in the winter, Darjeeling, for instance?—The severity of the cold will set your stomach right, as it has done in my case. And can you give up altogether the habit of using ghee and spices?

Butter digests more quickly than ghee. * *

Three months more and I go to England. to try once more to make some stir; the following winter to India and after that, it depends on the Lord.

Put forth all nerve for the magazine that T— is wanting to publish. Ask S— to look to it. One thing, neither K— nor anybody also has any need of coming to England at present. I shall train them first when I go to India, and then they may go wherever they please.

We would do nothing ourselves and would scoff at others who try to do something,—this is the bane that has brought about our downfall as a nation. Want of sympathy and lack of energy are at the root of all misery, and you must therefore give these two up. Who but the Lord knows what potentialities there are in particular individuals,—let all have opportunities, and leave the rest to the Lord. It is indeed very difficult to have an equal love for all, but without it there is no Mukti.

Yours affectionately,
Vivekananda.

CLIX.

Boston,
March 2, 1896.

* * On perusal of your letter on Tibet, I came to lose all regard for your common

sense. In the first place, it is nonsense to say to Notovitch's book is genuine. Did you see any original book or bring it to India? Secondly, you say you saw in the Kadas Math the portrait of Jesus and the Samaritan Woman. How do you know that it was Jesus's portrait, and not that of a man in the street? Even taking it for granted, how do you know that it was not put up in the said Math by someone who was a Christian? And your opinions on the Tibetans too are unsound, you did not certainly see the heart of Tibet, but only a fringe of the *trade route*. In places like those only the dregs of a nation are to be met. If on seeing the Chinabazar and Barabazar quarters of Calcutta, anybody called every Bengali a liar, will that be correct?

* * What you need is only obedience. * *

Yours affectionately,
Vivekananda.

FROM THE HYMNS OF TAYUMANA SWAMI.—X.

I.

*Thou art the Boundless Vast that sets at naught
The earth and all the heav'ns extending far !
Thou art indeed the Self-effulgent one
Whom neither sun nor moon nor fire illumines !
Thou Light of souls on earth and distant globes !
Thou art th' eternal one pervading all !
Thou Absolute beyond the dual world !
Thou Spotless Bliss beyond all thought and speech !
Thus dost Thou bide in all. But I had missed
The Joy of Peace and like an orphan child
Cling to the fiendish mind in mad pursuit.
O deign me then, in mind full well detached
The Perfect Peace of Self-less Ecstasy !
O Perfect All-embracing Essence Thou !
O Life O Light O Blessedness O Love !

(2)

This tiny hut built up of el'ments five
Like east and west supposed within a cup
This dancing hall furnished with doorways nine

* Satchidananda Sivam.

This handy ear of Cupid's festival
 Managed through muscle tendon nerve and bone,
 This breathing mass of flesh exalting full
 With and forces blood and phlegm and pus,
 'This witches' cauldron soul, this burning ground
 Wherein abounds the tree of gross desire
 That ever grows as soon as it is cut,
 Quoting this flesh that seeming true deceives
 O when shall I in Truth and Self abide!
 O Perfect All-embracing Essence Thou!
 O Life O Light O Blessedness O Love!

(3)

No Love have I to sing Thee hymns of praise
 Nor music to recite the holy psalms
 And from the triple bards; † should I but try
 And tread the Yoga's path, the flesh rebels;
 To miss a meal would be to lose the life,
 Shall I then live the life of discipline?
 But then Delusion, not a whit, has gone
 Shall I then seek the Peace of Wisdom true?
 That cannot be, a thousand ills obstruct!
 O Thou Ambrosial flood that wellet up
 From thirsting hearts that crave Thy Light Supreme
 O Glorious One alone without a second!
 O Perfect All-embracing Essence Thou!
 O Life O Light O Blessedness O Love!

(4)

It makes an instant seem an æon long!
 It makes one take this earth for other worlds!
 It magnifies the joy of women's charms,
 To loom like Meru's mount and bids us bear
 A thousand burdens like a willing slave,
 Corrupts the heart, despoils all the good
 Sets up this grand phantasmagoric show
 And plays this drama well! This phantom mind!
 O! Is it easy to subdue it too?
 But then to those on whom Thy Grace descends
 The mind illumined shines! Is it then formed
 Of Light Divine or of delusion made!
 O Witness Thou transcending all the creeds!
 O! Teach this helpless soul the Truth in brief,
 O Perfect All-embracing Essence Thou!
 O Life O Light O Blessedness O Love!

(5)

Will ever then Thy Grace descend on me!
 Thus doubting I despond: for none can vouch

† Appar Sundarar and Gnanasambhandar who sang the
 'Tevaram' songs in Tamil.

Who lives to-day, will live to-morrow too.
 Shall I then be a slave to Moha blind
 That bids me ever deem this flesh myself!
 Is it then, right, whate'er I read and learnt
 In all my wand'rings wide should go for nought?
 Long have I yearned to live in solitude
 With closed eyes in silence and in peace,
 Feeding if ev'r I felt the hunger keen
 On fruits or pods or roots or fallen leaves!
 Dost Thou not know O Sire this longing mine?
 O Perfect All-embracing Essence Thou!
 O Life O Light O Blessedness O Love!

(6)

What matters if they live in Moha's midst
 Fondling with accents sweet the laughing girls
 Upon the handsome dais with moonstone paved
 Resounding full with drama prose and song
 In stately mansions crowned with tow'ring domes
 That seem to reach aloft the moon itself,
 While in the front a host of elephants stand
 Like thronging clouds and thus enhance the scene?
 What, if they practise hard the Yoga's life
 With breath controlled, in mountain caves aloft
 And in the forests deep where none frequents
 But tigers lions and bears with claws outstretched?
 They only reach the goal, who have attained
 The silent peace of soul like a fruit in hand.
 Thus lived indeed Janaka and his kind,
 O Perfect All-embracing Essence Thou!
 O Life O Light O Blessedness O Love!

(7)

Verily of all the ends of man's pursuit,
 The Vedas and the Agmas display
 Like a fruit in hand, Salvation is the best.
 Seeking to know, the laws of thought arise,
 And endless talk, but vanish all away
 In Rapture of Realisation true.
 No talk is there of one or two or aught
 Nor 'I' nor 'thou': all these are modes of thought,
 But here am 'I,' and Thou art too in fact;
 Thou knowest yet what 'I am not' doth mean
 How can the ignorant conceive all these?
 Salvation is indeed beyond compare!
 O Thou that as the Silent Teacher mine
 Didst rule me thine in peace with symbol mute
 O Perfect All-embracing Essence Thou!
 O Life O Light O Blessedness O Love!

(8)

Are ever stones flung at the barren tree?

Thou art our Lord, we are indeed Thy slaves
Thine is the Grace that thus ordained for all
The bonds of birth to follow Karma's wake.
The lucky praise, the luckless censure Thee!
So goes the world, the Veda yet proclaims,
Who sings Thy praise shall ev'r attain the best:
So then it is not good for me to rave;
O say, of these which is the better path?
Thine is the mother's love forgiving all!
Deign me Thy Grace, dismissing all my doubts,
O Perfect All-embracing Essence Thou!
O Life O Light O Blessedness O Love!

(9)

Should there be yet the seed of future births
Consign this imp to Kundali's kind care
So that the Basic Fire may reach the Moon
Where nectar flows and death may never come:
And if I shall be where no more is birth
Entrust me to the Cosmic mother-Soul.
To tread in peace salvation's way secure
That I may glow like camphor self-consumed
But if there be yet more of struggle hard
This helpless child can never more endure.
To Thee I bow O Goal of Righteousness!
O Perfect All-embracing Essence Thou!
O Life O Light O Blessedness O Love!

(10)

Brahma if asked who made this lot for me,
Doth answer 'why, it is thy Karma's share'
But Karma is mute and if I trace the mind
Whence Karmas flow, the soul alone remains
And scanning still, I find Thine is the light
The soul shines with and this is true no doubt.
The Divine Lore declares that Thou art all
No coming going anywhere in truth;
Thou art the Cause and Thou the effect too!
Thou art The Power that moves me in this show!
Thou art The Witness, Thou the Actor too!
Thou 'rt Grace! Thou art the Silent Giver of Light
Thou art my Mother, Thou my Father too!
Thou art my kinsman lo! Thou art my all!
O Perfect All-embracing Essence Thou!
O Life O Light O Blessedness O Love!

(11)

Resting in garden shades 'neath clustering blooms,
Drinking delicious draughts of water cool,
Sporting in wild delightful plunge therein,
Dwelling in homes where fragrant breezes play,

That hint of scented damsels strolling by,
Rejoicing at the full moon's silver beams,
Or while I taste ambrosial dishes sweet
Or when, enjoying sandal flower and spice
I fall asleep, deign me O Lord this boon
That I may nev'r forget Thy Saving Grace
O Perfect All-embracing Essence thou!
O Life O Light O Blessedness O Love!

A. K.

VIVEKACHUDAMANI.

(Continued from page 234.)

अन्तर्बहिः स्वं भिरजङ्गमेषु
जात्वाऽऽत्मनाऽऽधारतया विलोक्य ।

त्यक्तानिलापादिभिरनुरूपः

पूर्णस्मिना यः स्थित एव मुक्तः ॥३३५॥

338. He is free who knowing through his mind the Self in moving and unmoving objects and observing It as their substratum, gives up all superimpositions and remains as the Absolute and the infinite Self.

सर्वात्मना बन्धविमुक्तिहेतुः

सर्वात्मभावान्नपरोऽस्ति कश्चित् ।

दृश्याग्रहे सत्पुपपद्यतेऽसौ

सर्वात्मभावोऽस्य सदात्मनिष्ठया ॥३३६॥

339. To realise oneself as the Self of the whole universe is the means of getting rid of bondage. There is nothing higher than the identity of oneself with the whole universe. One realises this state by excluding the objective world through steadfastness in the eternal Atman.

दृश्याग्रहणं कथं नु घटते देहात्मना तिष्ठतो
वाह्यार्थानुभवप्रसक्तमनसस्तत्कृत्यां कुर्वतः ।
संन्यस्ताखिलधर्मकर्मविपर्येनित्यात्मनिष्ठापत्ते-
स्तत्त्वज्ञः करुणीयमात्मनि सदानन्दच्छुभिः स त ।

340. How is the exclusion of the objective world possible for one who has an identification with the body, whose mind is attached to the perception of external objects, and who performs various acts for that end? This exclusion of sense-objects from the mind should be carefully practised by the sages who have renounced all kinds of duties and actions and objects, who are passionately devoted to the eternal Atman, and who wish to possess an undying bliss.

[*Duties*—belonging to various stations in life. *Actions*—i. e. selfish actions. *Objects*—sense-objects.

सर्वात्मसिद्धये शिखोः कृतश्रवणकर्मणः ॥

समाधिं विदधात्येष शान्तो दान्त इति श्रुतिः ॥३४१॥

341. To the Sannyasin who has gone through the act of hearing, the Sruti passage, "Calm, self-controlled" etc., prescribes Samadhi, for his realisation of the universe as his own self.

[*Hearing*—the truth from the lips of the Guru, after the prescribed manner.

" *Calm, self-controlled*" &c.—The reference is to Brihadaranyaka Upa. IV. iv. 23.]

भारुदसक्तेरदमो विनाशः

कर्तुं न शक्यः सहसापि पण्डितैः ।

ये निर्विकल्पाख्यसमाधिनिश्चला-

स्तानन्तराऽनन्तभवा हि वासनाः ॥३४२॥

342. Even wise men cannot suddenly destroy egoism after it has once become strong, barring those who are perfectly calm through the Nirvikalpa Samadhi. Desires are verily the effect of innumerable births.

[*Nirvikalpa Samadhi*—the highest kind of Samadhi in which all relative ideas are transcended and the Atman is realised as It is. The term has been already explained.]

महं बुद्धैव मोहिन्या योजयित्वाऽऽवृतेर्वलात् ।

विक्षेपशक्तिः पुरुषं विक्षेपयति तदगुणैः ॥३४३॥

343. The Projecting Power, through the aid of strong Veiling Power, connects a man with the syren of the egoistic idea and distracts him through the attributes of that.

The Veiling and Projecting Powers of Prakriti or Maya have been already dealt with.

Attributes of that—such ideas as that 'I am the doer' and so forth.]

विक्षेपशक्तिर्विजयो विषमो विधातुं

निःशेषमावरणशक्तिनिवृत्त्यभावे ।

दृग्दृश्ययोः स्फुटपयो जलवद्विभागे

नश्येत्तदावरणमात्मनि च स्वभावात् ।

निःसंशयेन भवति प्रतिबन्धशून्यो

विक्षेपणं नहि तदा यद्विचेन्मृगार्थं ॥३४४॥

344. It is extremely difficult to conquer the Projecting Power unless the Veiling Power is perfectly rooted out. And covering over the Atman naturally vanishes when the subject is perfectly distinguished from the objects, like milk from water. But the victory is undoubtedly (complete and) free from obstacles when there is no oscillation of the mind due to unreal sense-objects.

सम्यग्विवेकः स्फुटबोधजन्यो

विभज्य दृग्दृश्यपदार्थतत्त्वम् ।

छिनत्ति मायाकृतमोहबन्धं

यस्माद्विमुक्तस्य पुनर्न संसृतिः ॥३४५॥

345. Perfect discrimination brought on by direct realisation distinguishes the true nature of the subject from that of the object, and breaks the bond of delusion created by Maya; and there is no more transmigration for one who had been freed from this.

परावरेकत्वविवेकवद्भि-

र्देहत्वविद्यागहनं ह्यशेषम् ।

किं स्यात्पुनः संसरणस्य बीज-

मद्वैतभावं समुपेयुषोऽस्य ॥३४६॥

346. The knowledge of the identity of Brahman and Jiva entirely consumes the impenetrable forest of Avidya or Nescience. For one who has realised their state of Oneness, is there any seed left for future transmigration?

आवरणस्य निवृत्तिर्भवति हि सम्यक्पदार्थदर्शनतः ।
मिथ्याज्ञानविनाशस्तद्विज्ञेयजनितदुःखनिवृत्तिः ॥

347. The veil that hides Truth vanishes only when the Reality is fully realised. (Thence follows) the destruction of false knowledge and the cessation of misery brought about by the distraction caused by that.

एतत्त्रितयं दृष्टं सम्यग्जुस्वरूपविज्ञानात् ।

तस्माद्वस्तुसत्त्वं ज्ञातव्यं बन्धमुक्तये विदुषा ॥३४८॥

348. These three are observed in the case of a rope when its real nature is fully known. Therefore the wise man should know the real nature of things for the breaking of his bonds.

अयोऽग्नियोगादिव सत्समन्वया-

न्मानादिरूपेण विजृम्भते धीः ।

तत्कार्यमेतद्विज्ञेयं यतो मृषा

दृष्टं भ्रमस्वप्ननोरथेषु ॥३४९॥

ततो विकाराः प्रकृतेरहंमुखा

देहावसाना विषयाश्च सर्वे ।

क्षणेऽन्यथाभावितया ह्यमीषा-

मसत्त्वमात्मा तु कदापि नान्यथा ॥३५०॥

349-50. Like iron manifesting as sparks through contact with fire the Buddhi manifests itself as knower and known through the inherence of Brahman. As this secondary manifestation—the effects of Buddhi are observed to be unreal in the case of delusion, dream and imagination, similarly the modifications of Prakriti, from Egoism down to the body and all sense-objects are also unreal. Their unreality is verily due to their being subject to change

every moment. But the Atman never changes.

[Like iron &c.—Iron, itself, is never incandescent, it is fire that makes it appear so. Similarly the intelligence of Brahman is imparted to Buddhi.

The word मावादि can be disjoined in two ways; viz. as मावा + आदि or as मातृ + आदि the first gives us the meaning of 'sparks' and the second that of knower and known, i. e. subject and object.

The modifications.....are also unreal—because they, too, are effects and derivatives of Prakriti and depend on their perception by the Buddhi.]

नित्याद्वयाखण्डचिदेकरूपो

बुद्ध्यादिसाक्षी सदसद्विलक्षणः ।

अहंपदप्रत्ययलक्षितार्थः

प्रत्यक्सदानन्दधनः परात्मा ॥३५१॥

351. The Paramatman is ever of the nature of eternal, indivisible knowledge one without a second, the Witness of Buddhi and the rest, distinct from the real and unreal, the implied meaning of the term and idea 'I,' the embodiment of inward, eternal bliss.

[The implied meaning—divesting it of its accidental conditions of time and circumstances. See Notes on Slokas 248-9.]

इत्थं विपश्चित्सदसद्विज्ञमज्य

निश्चित्य तत्त्वं निजबोधदृष्ट्या ।

ज्ञात्वा स्वमात्मानमखण्डबोधं

तेज्यो विमुक्तः स्वयमेव शम्यति ॥३५२॥

352. The wise man, discriminating thus the real and the unreal, ascertaining the Truth through his eye of illumination, and realising his own Self which is Knowledge Absolute, gets rid of the obstructions and directly attains Peace.

[Truth—The identity of Jiva and Brahman.

Obstructions—mentioned in Sloka 347.]

अज्ञानहृदयग्रन्थेर्निःशेषविलयस्तदा ।

समाधिनाऽविकल्पेन यदाऽद्वैतात्मदर्शनम् ॥३५३॥

353. When the Atman—the One without a second—is realised by means of the

Nirvikalpa Samadhi, then the heart's knot—viz., ignorance—is totally destroyed.

त्वमहमिदमितीयं कल्पना बुद्धिदोषा-

प्रभवति परमात्मन्यद्वये निर्विशेषं ।

प्रविलसति समाभावस्य सर्वो विकल्पो-

विलयनमुपगच्छेदस्तुतत्त्वावधूत्या ॥३५४॥

354. Such imaginations as 'Thou,' 'I' or 'This' take place through the defects of Buddhi. But when the Paramatman, the Absolute, one without a second, manifests Itself in Samadhi, all such imaginations are dissolved for him, through the realisation of the Truth of Atman.

शान्तो दान्तः परमुपरतः क्षान्तियुक्तः समाधिम्
कुर्वन्नित्यं कलयति यतिः स्वस्य सर्वात्मभावम् ।
तेनाविद्यातिमिरजनिनान्साधु दग्ध्वा विकल्पान्
ब्रह्माकृत्या निवसति सुखं निष्क्रियो निर्विकल्पः ॥

355. The Sannyasins, calm, self-controlled, perfectly retiring from the sense-world, forbearing, and devoting himself to the practice of Samadhi, always reflects on his own self being the self of the whole universe. Destroying completely by this means the imaginations which are due to the gloom of ignorance, he lives blissfully in Brahman, free from action and oscillation of the mind.

[*Forbearing*—having forbearance or fortitude.

Free from action—i. e. selfish action.]

समाहिता ये प्रविशन्त्य वाहां

भोत्रादि चेतः स्वमहं चिदात्मनि ।

त एव मुक्ता भवपारबन्धै-

नान्ये तु परोक्ष्यकषाभिधायिनः ॥३५५॥

356. Those alone are free from the bondage of transmigration who, attaining Samadhi, have merged the objective world, the sense-organs, the mind, nay, his very ego, in the Atman, the Knowledge Absolute,—and none else, who but dabble in second-hand talks.

[*dabble.....talks*.—Reading them from books etc.]

उपाधिभेदास्त्वयमेव भिद्यते

चोपाध्यपोहे स्वयमेव केवलः ।

तस्मादुपाधेर्विलयाय विद्वान्

वसेत्सदाऽकल्पसमाधिनिष्ठया ॥३५७॥

357. Following the diversity of the supervening conditions (Upadhis) a man is apt to think of himself as also full of diversity; but with the removal of these he is again his own self, the Immutable. Therefore the wise man should ever devote himself to the practice of Nirvikalpa Samadhi, for the dissolution of the Upadhis.

[When the rose is before the crystal, it also looks red, but when it is removed the crystal again is transparent.]

सति सक्तो नरो याति सद्भावं हेकनिष्ठया ।

कीटको भ्रमरं ध्यायन् भ्रमरत्वाय कल्पते ॥३५८॥

358. The man who is attached to the Real becomes the Real, through his one-pointed devotion. Just as the cockroach thinking intently on the *bhramara* is transformed into a *bhramara*.

[The reference is to the popular belief that the cockroach, through fright, does actually turn green when caught by the worm known as *Bhramara-kita*.]

क्रियान्तरासक्तिमपास्य कीटको

ध्यायन्नित्यं ह्यलिभावमृच्छति ।

तथैव योगी परमात्मतत्त्वं

ध्यात्वा समायाति तदेकनिष्ठया ॥३५९॥

359. Just as the cockroach, giving up the attachment for all other actions, thinks intently on the *bhramara* and becomes transformed into that worm, exactly in the same manner the Yogin meditating on the Truth of the Paramatman, attains to It, through his one-pointed devotion to That.

(To be continued).

THE INFINITE CHARMER.

THERE is an Infinite Charm, an Infinite Golden Charm that leads me on through life to a life beyond all form and name. I am seeking the Infinite Charmer who is drawing the world to Himself. The world is only an iron filing drawn on and to the Heart of God.

Oh, the lustre and glory of the Infinite Charm which makes the Soul of the world pass through a myriad forms and through a myriad goals for the Great Goal to touch the Charmer who leads by the charm of His Cosmic soul!

There is a Radiant Vision of Glory awaiting the soul who can draw unto the Soul of the Infinite Charmer who has made all that is beautiful in form and all that is irresistible. O, that we could pass beyond all lesser and reach and pass beyond the Highest Height perceived by mortal life in human form!

There is a vision beyond all visions, a glory beyond the world. There is a Heart that is propelled with the love of the God Supreme for Himself in the Soul of man.

O, Life is a revelation infinite and serene of the Love of the Infinite Who has woven from out His Being the world which He charms with His Cosmic Soul. O, the Lord is the Weaver of the Golden Dreams of Life! He is the charm of the sun and the poet's charm, the charm of the highest mountain and the charm of the rolling seas.

O, the world is beautiful and filled with charm to lure the soul of man; for its charms are the charm of the Being Supreme who has made the world His Own. There is nothing in the world that is terrible, nothing in the world that is dead; for the Life of the Infinite God is the life of each single soul, is the breath of each single life, is the form and the thought and the inmost desire of all that is,—

of the world of men and the world of beasts, of the world of the flowers and stars, of the world of God Himself. All Hail to Him, The Irresistible, God of Gods, The Supremely Beautiful, the Unthinkable, the Form of the World, the soul of the world.

The world is a charm of the Soul Beyond, the charm of His Blissful Being. The Charmer of Souls is the Great Great God and and the Great Great God Alone. Man never loved the small, never loved or could love that which dies. He loves the pure, the free, the holy and inmost Self which is the Self of the selves of all.

The breath of God is music. The lights of the world are His Eyes. The warp and the woof of the world is the figment of His dream of dreams, of His World-Dream, of His Dream in the World, of His Dream as of Himself as the World.

There is nothing but what is divine, nothing that is not God's own life. There is nothing in the visible world of ours which is not of God's own formless Life. His breath is our breath; His life our very own.

The Infinite Charmer smiles at pain for He knows that pain is a myth. He knows that pain is a very good thing, for it is an upward struggle on the part of Himself in finite selves to touch His Highest Self in all. O, God is a wonder-worker! His dream is the wide, wide world. He dreams to please the Poet of Dreamers within Himself. He is a Poet. He is the Artist. He is both. He is beyond both,—for He is God, the Most Inconceivably Wondrous Thing,—all things,—God above, below, in all, the world and what lies beyond the world.

F. A.

REVIEWS.

Srīmatultra Purāṇa O Vijnān, by S. Jnanendra Mohan Das. Published by Anathnath Mukherjee, 11, Clive Row Calcutta.

A small book in Bengali in which the author brings out the cosmology as contained in the Hindu Puranas, and shows its wonderful correspondence with the recent cosmological theories reached by Science. For example he finds the nebular hypothesis of Laplace well and clearly indicated in the Puranas. The inferences and correspondence indicated are ingenious and compel attention and interest. The author finds a correspondence between the evolution of organic life on earth as supplied by the evidence of geological and palaeontological data and the order of the four Yugas and Upayugas as represented in the Puranas. The inferences and reasoning are sober, free from wild fancies and baseless guesses and are of scientific interest.

We received some time ago a circulatory letter issued by the Ram Tirtha Publication League,

Lucknow. The objects of the League are to publish in different languages (1) the writings, lectures and life of late the Swami Ram Tirtha (2) to publish such other works as are allied to his teachings in decent style and handsome get-up, preserving the purity and originality of the subjects and sell them at the least possible cost.

With these objects the nucleus of a Ram Tirtha Publication fund has been formed at Lucknow. And it asks for co-operation of the admirers of Swami Ram Tirtha to help the League in its work by joining it either as Patron, member, as Associate or Honorary member.

The letter says:—The teaching of Swami Tirtha was of Vedanta—not as ordinarily understood of leaving the world for fear of work or worry, not of certain rigid religious formulæ only intellectually grasped, but of Vedanta in its true light of loving service of man to man, of an actual experience of oneness with each and all, realised by himself and preached to the world." Draft rules of League can be had from Hewett Road, Lucknow.

"I move with regard to the chair, which does not move. There must be at least two to make motion. If this whole universe is taken as a unit there is no motion; with regard to whom should it move? Thus the Absolute is unchangeable and immovable, and all the movements and changes are only in the phenomenal world, the limited. That whole is impersonal, and within this Impersonal are all these various persons beginning with the lowest atom, up to God, the Personal God, the Creator, the Ruler of this Universe to Whom we pray, to Whom we kneel, and so on. Such a Personal God can be established with a great deal of reason. Such a Personal God is explicable as the highest manifestation of the Impersonal. You and I are very low manifestations, and the Personal God is the highest of which we can conceive. Not can you or I become that Personal God. When the Vedanta says you and I are God, it does not mean the Personal God. To take an example. Out of a mass of clay a huge elephant

of clay is manufactured, and out of the same clay, a little clay mouse is made. Would the clay mouse ever be able to become the clay elephant? But put them both in water and they are both clay; as clay they are both one, but as a mouse and elephant there will be an eternal difference between them. The Infinite, the Impersonal is like the clay in the example. We and the Ruler of the Universe are one, but as manifested beings, men, we are His eternal slaves, His worshippers. Thus we see that the Personal God remains. Everything else in this relative world remains, and religion is made to stand on a better foundation. Therefore it is necessary that we first know the Impersonal in order to know the Personal. As we have seen, the law of reason says, the particular is only known through the general, so all these particulars, from man to God, are only known through the Impersonal, the highest generalisation. Prayers will remain, only they will get a better meaning."—Swami Vivekananda.

RAMKRISHNA MISSION RELIEF WORKS.

Before the full details of the havoc of the recent cyclone reached Calcutta a telegram was received by us on the 28th Sept. last in Calcutta, from the Chairman, District Board, Khulna, to send workers to organise relief. And we were given to understand that financial and other helps would be given to us, in spite of our pre-occupation in famine and Flood Relief works elsewhere, in response to the urgent request and in view of the necessity of the situation, workers were sent to Khulna on the 30th Sept. last. But when our workers reached Khulna, the Chairman told them that finance would not be placed at their disposal, but they could work under the District Board and if they wanted to work independently, they could go to the Bagerhat Sub-division. On this our workers proceeded to Bagerhat and saw the local S. D. O. who, however, told them as Government was organising the relief work there helps from private sources would not be necessary. But our workers who came back on the 3rd instant from Bagerhat gave us such a harrowing news of the situation that we immediately decided to send workers in some other affected places. In accordance with the decision two batches of workers were sent on the night of the 6th inst. One to the District of Dacca and the other to that of Barisal with instruction to open relief centres in the affected places. The batch who had gone to Barisal reported, that the District is not so seriously affected except a certain part of the Banaripara, P. S. There they have already opened a centre at Baghda. This batch of workers after placing the above centre in a proper working condition will proceed to Faridpur, one of the worst affected districts, to open relief centres if in the meantime public sympathy in response to our appeal be encouraging.

The other batch, who had gone to Dacca, have already opened four centres at Kalma, Lotapdi, Bajrajogini, and Kamarkhara, all in Vikramপুর Pargana.

Besides the above, the Dacca Ramkrishna Mission and the Narayanganj Ramakrishna Sevashrama are helping the people from the day following the

cyclone. The former besides offering monetary help to the poor people for raising huts in the interest of the public health, undertook the work of cremating dead bodies of unfortunate men who were drowned. They have up till now so cremated or buried 425 bodies. The Sevashrama has opened ten centres to sell rice at the cost price.

Reports which we have received from our workers and other different sources all speak of severe and uniform distress of the people. The cyclone has swept away all the houses in its course and has made everyone homeless and not only the family stocks of rice, but also those of the local merchants, big and small, were destroyed. Consequently the country rice which the people usually consume has become scarce. The small quantity which can be still had at the local markets is selling at such an exorbitant price, that it is beyond the means of the poor and the middle-class people to buy. If rice be not imported immediately and sold at a cheap rate in the cyclone affected area, the people will surely starve.

Under the circumstances, we have decided first of all, to sell rice at the cost price by opening shops, and to give gratuitous doles to those people, who are poor enough not to afford that even. We want that the people should live first, then if funds be forthcoming, we shall extend our work and along with it shall help with money those who are too poor to raise houses at their own expense.

We hope and expect that our generous countrymen who have always helped us by their kind contributions to serve their less fortunate brothers, times and again, will come forward this time also with their mites. Any contribution, however small will be thankfully received if sent to either of the following addresses:—(1) Secy., Ramkrishna Mission, 1, Mukherjee Lane, Baghbazar, Calcutta. (2) President, R. K. Mission, Math, Belur P. O. Dist. Howrah.

Swami Saradananda,

Secy. R. K. Mission.

SINCE receiving the last we have received the following report of the progress of work:—

The Ramkrishna Mission has now been able to organise its Cyclone Relief work in the Bikrampur Purgunah of the Dacca District. Four centres of relief have already been opened at Kamarkhara,

Bajrajogini, Latabdi and Sonarang during the past week with Kalma as their head centre and three more will be opened very soon to complete the agency for distribution of relief over the whole of Bikrampur.

The Mission was working at a great disadvantage when it first opened this new work. For its funds were almost exhausted with the nine months of famine relief which it was carrying on in various places in and outside Bengal before the sudden outburst of this terrible cyclone. And to proceed to offer relief to hundreds of thousands of our fellow beings rendered starving and homeless by the calamitous visitation, with about Rupees one thousand only in hand, was an undertaking so hopeless and disheartening as can well be imagined. But thanks to Providence, the generous public have come forward to help us during these critical moments and have encouraged us in various ways. In placing before the public a few instances of the same, the Mission acknowledges at the very outset its deep thankfulness to the District Magistrate and Collector of Dacca, Mr. Lambourne, for entrusting to our hands the responsible work of inducing the starving orthodox classes to accept privately monetary and other necessary reliefs from the Government through us. Our cordial thanks are due next to the members of the Jute Baler's Association of Calcutta for their kindly offering to us for distribution to the sufferers two thousands mds. and more if necessary of Burma rice through us. This munificent grant has helped the Mission materially in organising and extending its work over such an wide area as it is doing gradually. The Mission acknowledges with thankfulness, to have received from the Hony. Secy. of the Bengal Relief Fund Committee the sum of Rs. 6000 for the work.

Our workers have now reached the distressed area in the Faridpur district and a fresh batch is going to Bagerhat at Khulna. Reports of their work in Faridpur and Khulna will be given to the public as soon as we get them.

THE Ramkrishna Mission workers who have been organising and distributing relief in the affected parts of Burma have sent us the following report of the progress of the work :

Abstract of the distribution of rice from 21st to

30th Sept. In Kyaikmaraw Town ship. Temporary distribution—15 villages, 1637 recipients 27 mds. 14 srs. rice. Weekly distribution—6 villages 442 recipients, 13 mds. 28 srs. of rice per week. In Kyain Town ship. Temporary distribution, 8 villages, 1167 recipients, 16 mds. 20 srs. of rice. Weekly distribution, 9 villages, 701 recipients, 21 mds. 16 srs. of rice per week. Till now we have been distributing rice with salt and chillies in some cases medicines also among 3947 recipients in 39 villages. Though our area is 100 square miles, we are giving at present and have done before, to those who are coming from a distance of nearly 15 to 20 miles. This is the opportunity for the members of all ranks to help the really poor sufferers who have been gradually suffering, for the last two years, firstly for insufficient products, secondly owing to the highest flood of this year, and lastly on account of the caterpillars which are at present, totally destroying their fields. For want of funds we are offering insufficient help. Now we thankfully acknowledge the generosity of the benevolent the Hon. Mr. A. K. A. S. Jamal, C. I. E., who has kindly consented to contribute 100 bags of rice per month from Oct. to Jan. To close successfully this humble work we require at least 400 bags of rice and Rs. 1000 per month. So we expect an immediate response from the generous public to our appeal. Voluntary contributions however small in any shape will be thankfully received and acknowledged by the undersigned. Please mention "For Burma Relief."

(1) Swami Brahmananda, President, R. K. Mission, The Math Belur, (2) Swami Saradananda, Secy. R. K. Mission, No. 1, Mukherjee Lane, Bagbazar P. O. Calcutta.

THE REPORT OF THE VIVEKANANDA SOCIETY, CALCUTTA

For the year 1918.

(AN ABSTRACT.)

1. Under the auspices of the Society 41 Public Weekly Religious Lectures were arranged during the year against 39 of the previous year in the halls of the Bengal Theosophical Society and the Ram Mohan Library, in which personages like the Hon'ble Justice Sir J. G. Woodroffe, Kt., Prof. Kokileswar Sastri, M. A., (Prof. of Vedanta of the Calcutta University), Professors Siti Kanto Bachas-

pati and A. C. Bidyabhusan, Mmy. Promotha Nath Tarkabhusan and Mmy. S. C. Bidyabhusan M. A., P. H. D. (Principal—Sanskrit College) and others took a leading part.

2. There were four special meetings to celebrate Lord Buddha's Birthday, the X'mas Eve, the Birthday of Swami Vivekananda and the anniversary celebration, in the last of which the Maharaja Bahadur of Burdwan presided.

3. Twelve monthly Religious conversation classes were held in the different parts of the city in which valuable papers on Religion were read by eminent writers and some of the senior Sannyasins of the Belur Math answered questions on Religion from earnest enquirers. Readings from Swami Vivekananda's works, songs and the distribution of Prosadam were also some of the special features of these popular religious gatherings.

4. There were 40 Religious weekly classes in which Swami Suddhananda and Br. Santichaitanya explained the Upanishads and Swamiji's texts.

5. The Charitable Homœopathic Dispensary was well managed by Dr. M. N. Banerjee L. M. S., (C. H. C.) and 1667 cases were treated during the year under review against 566 of the previous year.

6. A special work of the year under review was the opening of the North Bengal Flood Relief and Influenza Epidemic Relief works. Rs. 631 were collected for Flood Relief and Rs. 625 was spent. Two free Dispensaries of the Calcutta Corporation were opened and managed under the auspices of the Society, in which nearly 5,000 cases of Influenza were treated. The Chairman and the Chief Health Officer of the Corporation encouraged the Society in this laudable work and Dr. B. K. Ghose the untiring Health Officer of the District No. 1 was always in attendance with his assistants. Relief centres were also opened at "Boinchee" and the neighbouring villages at the instance of the local Zemindar Babu Kalipado Kumar in which 8 volunteers worked.

7. 35 students received monthly stipends to the amount of Rs. 259 against Rs. 181 of last year. Prof. Ram Murti paid Rs. 123/4 by a benefit performance in aid of the Student's Fund.

8. The Library and the Free Reading Room also improved in books and periodicals, the number being 1876 and 16 respectively, 2544 books

were issued to the readers during the year against 1089 of last year.

9. There was a considerable increase in the number of members of the Society and it was 418 on the 31st December 1918 as against 239 at the same time 1917.

10. The income shows good progress. The total receipt of the year was Rs. 4302 against Rs. 3,094 and Rs. 1,329 of the previous 2 years. The total expenditure was Rs. 3,168 against Rs. 2170 and Rs. 1,015 of the 2 previous years. The balance at hand is Rs. 1,134 against Rs. 924 and Rs. 314 respectively of the previous two years.

11. But the principal need and want of the Society is a local habitation of its own and the admirers and followers whose number is a legion of the great Swami will remove a real want if they freely subscribe to the funds of the Society for the cherished Memorial Hall.

NEWS AND NOTES.

SWAMI Madhavananda, President, Advaita Ashrama, Mayavati, is on a tour in the town of Bombay for the purpose of religious propaganda in connexion with the work of the Ramkrishna Mission. He delivered a lecture on the "Ideals of Ramkrishna Mission" under the auspices of the Saraswat Club, Bombay. He will also deliver some more lectures and will stay in the town of Bombay for a short while. Admirers and devotees of Sri Ramakrishna and Swami Vivekananda in the Bombay Presidency may profitably meet the Swami for religious talk or discussion in his address at Shyvlal's Grand Buildings, Bellasis Road.

Swami Sharvananda of the Ramkrishna Math, Madras, had been to Singapore, F. M. S. to preach the Message of Vedanta and delivered lectures on the following subjects: 1. Hinduism and the Ideal of the Universal Religion. 2. Divine Worship. 3. Dynamic Hinduism. 4. The Vedanta and the Need of the Modern world. 5. Life after Death. 6. The Hindu Ideals of Life. Leaving Singapore he has travelled as far afield as Java and then proceeded to the Bali Islands in the Malay Archipelago where there is a good number of Hindu residents.

THE Ramakrishna Math at Bhuvaneshwar, Puri, was opened by His Holiness the Swami Brahmanandaji on the 1st Nov. 1919. A good number of the monastic members of the R. K. Mission was present on the occasion.

— We have received the report of the Ramakrishna Sevashrama, Lahore for the year 1918. The motto of the Sevashrama is "to serve Jiva is to serve Siva." The Ashrama seeks to practicalise the ideal of service preached by Swami Vivekananda, that service of suffering humanity is the worship of the Divine, and in pursuance of it the services are rendered to all irrespective of caste or creed or social position. The service takes various forms such as visiting patients at their homes, treating and nursing indoor patients, the giving of provisions to families in straitened circumstances, helping with board and lodging needy students, sometimes cash money to help emergencies. The work is increasing. In 1918 the number of outdoor patients treated is 14,246 the number of students helped is 17, the number of poor families helped with provisions, blankets, clothes &c. is 163. During the Influenza epidemic the patients were treated at their homes and the Sevashrama lent a worker to local Arya Samaj for relief work. Another worker carried relief in Lyallpur District during the epidemic. The Sevashrama has a branch at Pyl. The reputation of the Sevashrama is increasing in the province and the present urgent need of the institution is a permanent home on a plot of land of its own, and it is at present located in a rented house. The income during the year including the balance of 1917 is Rs. 3767, and the expenditure amounted to Rs. 3567-2-9.

— SWAMI Paramananda, of Vedanta Centre, Boston visited the town of Cincinnati, U.S. A. in connexion with the preaching of Vedanta. Dr. Stewart, a prominent physician, who was chiefly instrumental in arranging for the Swami's visit, thus writes of it: "Three lectures were planned, five were given, besides numerous personal interviews. A spontaneous outgrowth from the interest created was the formation of a class to study with devotion the teachings given out from the Vedanta Centre. Books were eagerly bought, and the supply on hand exhausted. The first lecture was given in

the Auditorium of the Christ Church Parish House on Wednesday night, March 19th, to a representative audience of over two hundred people. The subject, 'The Religious Ideals for the Present Age' was most timely, because of the great interest in religious matters on account of the war; and on account of the attitude of the soldiers, who having stood side by side with fellows of all creeds and no creed, want little of ceremony but keenly observe how the preaching tallies with the life of him who does the preaching. The thoughtful receptive attitude of the audience was the best possible indication that the Swami's message was falling on fertile soil. On Thursday afternoon, March 20th, an audience of eighty or more gathered in one of the lecture rooms in the Hotel Gibson. Close attention was given to the Swami's elucidation of practical suggestions toward spiritual living. On Thursday night, in the Auditorium of the Christ Church Parish House, 'Spiritual Awakening' was the subject to which over one hundred and fifty people listened with close attention. A concert by the Cincinnati Symphony Orchestra for the benefit of the Italian War Orphans prevented many from attending. The interest was sufficient to announce an extra meeting at the Hotel Gibson for Friday afternoon. About seventy people attended, and again on Saturday afternoon still another meeting was held. The Swami's friends in Cincinnati are looking forward to his return in June."—Message of the East.

— THE report of R. K. Mission Sevashrama, Kankhal, for the month of August 1919 shows:—

Indoor patients: There were 16 old cases and 59 new admitted, 58 discharged cured, 6 left treatment and 11 still in the Sevashrama. Outdoor patients: There were 5937 cases of which 2361 were new and 3576 repeated numbers.

Last month's balance	...	Rs.	9125	3	3
Total Receipt	...	"	406	10	9

Total	Rs	9531	14	0
Total expenditure	Rs	153	4	6

Balance in hand Rs. 9378 9 6

Besides the above the following gifts in kind were received: 1 Sett Kessendass Horgobind, Bombay Allopathic medicine worth Rs. 80-9-0; 2 Lalla Iswar Dayal, Patiala 26 books for Night School; 3 Babu Khijurmali, Kankhal 1 mds. of Atta.